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The Bombay Guardian.

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WEEKLY REVIEW.

—A correspondent at Ajmere says: "Ajmere like many other cities of India has a Municipal Committee. The fund which it has to manage is not very large, but it has managed to devote Rs. 2,000 to a work of great *merit* in the shape of a Dhurmsala for pariah dogs which the religious scruples of the Seths will not allow to be killed, and the conservancy arrangements of Government will not allow to run about the streets. Yet people talk of the want of geniality of our rule."

"I respect the men who have held it, and know there must be *something* good in it, else they could not have held it." Thus says the author of "Annals of a Quiet Neighbourhood," regarding the doctrine of the soul's pre-existence, a doctrine in which he at the same time, distinctly declares that he does not believe. It would seem as though writers of the present day fancied themselves under a sacred obligation to find something good in every thing. Here is a doctrine which the writer pronounces untrue; our souls, he admits, have not had a previous existence; what then can be meant by saying that the doctrine has something good in it? Does he mean to intimate that the Creator would have done well to take counsel of those who hold this doctrine? that it is in some sense a mistake not to have given a plurality of births to human souls? Or does he conceive that falsehood has any advantages over truth? We do not suppose that any such thoughts were present with him. He was just carried away by the error of the day that wisdom and charity are shown by finding some good in everything. It is a great and fatal mistake to suppose that the good and the true can be divorced. Nothing is good which God has not found good; nothing is worthy to exist which God permits not to exist; nothing is good but what is true. We do men no good by praising their misbeliefs. The world ask sceptically, What is truth? but the Christian hears an answer from the skies: "My word is truth: Christ is the Way, the Truth and the Life."

We have been favoured with three tracts entitled Prayers for the Dead, The Real Presence, and What is Ritualism, by R. F. Littledale, LL.D. In the first, the author says the Jews prayed for the dead B. C. 150, for Judas Maccabæus did; and therefore 'our Lord Jesus Christ, as a Jew, must have frequently joined in the rite of prayers for the dead.' This is remarkable logic certainly. A certain Jew was so ignorant of the teaching of Scripture that he prayed for the dead; therefore our Lord Jesus Christ prayed for them.—Prayer for the dead means Purgatory. Mr. Littledale finds in the Bible that there is such a thing as temporary punishment after death, and cites Matt. v. 26, to prove that when cast into prison we cannot come forth till we have paid the uttermost farthing; when we have paid it we shall come forth. The prison, the officer, the judge, the debt, the prosecutor, all these belong to this world, and are just the details of a parable by which our Lord teaches that as a man may make terms with his creditor before the case has actually gone into court, but afterwards is precluded from so doing, so now in this probationary stage we may make terms with our accuser, may avail ourselves of the help of a Friend, may escape condemnation, but that delay will forfeit for us these privileges.

Dr. Littledale has been very desirous of finding some evidence that the apostles prayed for the dead. This would certainly be more to the point than to tell us that Judas Maccabæus did. Well, he finds in 2 Tim. i. 18 these words: 'The Lord grant unto him (Onesiphorus) that he may have mercy of the Lord in that day.' It is true there is no evidence that Onesiphorus was dead at this time, only Paul sends a message to his family and says nothing about him. This is certainly a very attenuated thread to hang this great doctrine on.

In the tract on *The Real Presence*, these words occur: "Spiritual things are far more true and real than fleshly things." Just so, and if Dr. Littledale had thought a little more deeply on this truth, he would not have written a tract to show that "the same Body and Blood which were born of the Virgin Mary are present on the altar in the form of Bread and Wine."

We have been permitted to make the following extracts from a letter written by Dr. Krapf, after leaving Abyssinia in February, to a friend in Bombay:

"In relation to a more extended Christian activity in Abyssinia, we must wait till the expedition has drawn to a close. As the English will leave the country without any treaty, Abyssinia will remain in the same unsettled state as before, and the rulers of Tigre and Lasta will fight for the crown, each calling himself 'the chief of the chief of Ethiopia.' If Tigre remain victorious, I believe very little will be thrown in the way of a Protestant missionary; but should Gobazye in Lasta prevail, he will likely send for an Archbishop from Rome, as he is said to have Romish tendencies, and is in connection with priests from the R. C. Establishment at Massowah.

"If England withdraw all protection from that unfortunate ancient Christian country, the Egyptians will ere long interfere, and the end will be that Abyssinia becomes the great slave-market for Arabia, and the latent fanaticism between Mahomedans and Christians will be aroused and have its course till Christianity is rooted out. But I trust, the Lord, of His infinite goodness and mercy will not allow things to come to this melancholy termination. I rather think He will render Christian Abyssinia instrumental for the conversion of the interior of Africa."

We have been favored with the Report of the United Presbyterian Mission in Rajpootana for 1867. It does not fall behind the earlier ones in interest. We have a notice of the Ram Sneh Priest, Ratiram, whose secession from the faith caused so much excitement at Nya Nuggur in 1866.

"From the first, we had taken him in training with a view to his becoming a preacher of righteousness to those whom he had formerly led astray: but, we are free to confess that our hopes of his success in that department were not very high. At first, his progress in the understanding of divine things was very slow, and his power of exhibiting them to others feeble as that of a child; but, by and bye, as his body shook off disease, engendered by his former false and unnatural life, his mind also attained a tone and vigour, which most agreeably disappointed our expectations. His first appearance as a bazar preacher was a decided success; and as he recounted his own experiences, his deep unrest and sense of guilt, even when surrounded by crowds of flattering followers and worshipped as a god, and how he had been led to the Saviour no less by the power of His living word, than by the sympathy and aid extended by the Missionaries when his own followers had turned him out to die like a dog, a half suppressed murmur of assent rose from the crowd before which his former disciples, and now bitter foes, visibly quailed, even when gnashing their teeth with deep, but disappointed rage. That he should have renounced their religion and shut up their place of worship seems bad enough; but that he should appear in the open bazar to glory in the hated name of Christ, is almost more than they can bear, and were not the strong hand of law there to restrain them, they would act afresh the scenes of persecuting violence which drove the new convert, Paul, from the bazar of Damascus. Since that first appearance, he has made great progress as a preacher, and promises to become an able auxiliary in this important work."

Under the head of Nusseerabad we have an account of the conversion of Baboo Balwant Abajee, a Poona Brahman employed in the Telegraph department. Hussein Ali, formerly a church member and excluded in 1865 for immorality, having given evidence of repentance has been received again to the church; as also has Jugunnath, another excluded member. Wajit Ulla Khan, teacher of a Mission School at Todgliur, has been baptized. The Rev. Mr. Robb reports this incident:

"Returning home early one morning from a village which we had gone to visit on the previous evening and where we had spent the night, we halted at a small village on the way in order to speak to the people. An audience of twenty or upwards soon assembled at the village *hatai* where an intelligent jogee with his wife and family had taken up their abode.

"On telling the people that there was only one God and that He alone should be worshipped, the jogee answered, 'What you say is true, there is only one God.' 'Then' we replied, 'why do you keep *that* beside you, pointing to an altar inside the hatai, on which Piplaj Mata, the most

powerful deity in the district, stood conspicuous among a number of inferior gods. 'If you like, I shall demolish it at once' was the prompt reply, and without farther parley, the jogee rose, entered the hatai, and to our astonishment vigorously commenced the work of destruction. A few minutes sufficed to complete it, and the bold iconoclast soon emerged with an armful of stones, which he unceremoniously tossed upon the ground saying, 'There they are, only stones, what else,' and then quietly resumed his seat to listen to what we had farther to say. This is not the only incident of the kind which we could relate, and which shows that old superstitions are losing their hold on the minds of the people."

We hope the fears expressed below may not be realized:

"A great calamity threatens us. Some of our friends are aware that the Maharaja of Jodhpur has revived some old claim to part of Mairwara; and his example will certainly be followed by the Rana of Oodipoor. Should the sovereign power yield to these claims, only a few villages in Southern Mairwara will remain under British rule, and a death-blow will thus be struck, not only at the evangelization, but at the civilization of the Mairs. We can testify to the strong feeling of indignation which such a prospect has aroused in the hearts of the people. They declare that they are happy and contented under British Rule, and they glory in this, that they never owned any other master and never will."

Our friendly Abyssinian correspondent writes under date of April 28th, from Camp Dildee:

"You can form no idea of the terribly difficult country, we have passed through since leaving Antalo. It can be likened only to a tumultuous sea of mountains, range after range of which we have had to cross, having first made the road at immense labor, and the men suffering many privations and hardships all the time. God has vouchsafed to us in answer to *prayer* wonderful success, and a more striking answer to his people's supplications I have seldom heard of. In so many of the circumstances, in the way of prevention and direction, I see plainly His hand, and with adoring gratitude own the goodness and mercy which have saved all the captives, and given us the victory without loss on our side. It was doubtless in the providence of God that the engagement of the 10th instant, took place when about 1500 of the king's best soldiers were killed and wounded, as it was this that proved the salvation of the captives. Theodorus and his army were so completely intimidated by the failure of the attack and heavy loss, that he gave up the idea of successfully resisting us and thought only of obtaining terms for himself. If his army had not attacked us on the 10th, but had waited until we had attacked them in their position, which was *immensely* strong, we should have encountered them full of pride and boldness, and our loss would have been very great, and in all probability the mind of the King would have been very differently disposed regarding the release of the captives.

"The preservation from severe illness in the Force, is little short of a miracle, and must be entirely attributed to the Lord's great mercy. I suppose no Force has had to suffer so much in want of food and often of water, while passing through extraordinary exertion and fatigue: officers and men with only a blanket or two, and waterproof sheet and cloaks, have been spending the days and nights often on the tops of mountains 10 and 12,000 feet high, lying on the hard ground, rain and frost with piercing cold east winds prevailing. We could carry but few tents; 20 men in one small tent, or 12 officers, and of all the disagreeables we have endured this to me has been the greatest, not a minute of privacy being obtainable from morning till night. For eight days before and at Magdala we had no tents at all, but had to lie out in the open air, or make small huts and creep into them; food very insufficient and frequently nothing but a little hard biscuit all day long, no sugar or vegetables and for days no salt. With many others among the officers I have lost greatly in condition owing to the semi-starvation state in which we have been existing; but still health has not failed, and we have gladly borne all privations in so good a cause.

"We are now about 95 miles from Magdala and expect to be at Senafe about the 23rd of next month. To give you an idea of our difficult marches, I will just speak of yesterday's, which was one of the easiest and only 14 miles. The Brigade marched at 6 A. M. and the last of the troops did not arrive until 9 o'clock this morning, having been out all night without food. The road was so narrow most of the way that mules and men had to go in single file: it ran up and down hills and along the slopes of mountains, and in many places a false step would have precipitated horse and rider down a precipice; several mules and one elephant did roll over, but not at any very steep place. We are now better supplied with food, and have just got our kits and tents which had been left in a depot."

Many of our readers will have seen the Report of the Church Missionary Society; many of its interesting statements have already appeared in the *Guardian*; our notice of it may now be brief. The stations occupied are Bombay, Nassick, Juneer, Mallegaum, Aurungabad, Kurrachee, and Hydrabad. In the Natives Churches at these stations are 204 communicants, 100 of these being at Nassick. There are 18 Vernacular Schools, with about 1,200 scholars. Besides the Money School, there are English schools at Mallegaum, Kurrachee, Hydrabad. The Rev. Mr. Carss, principal of the Money School says:

"There can be no question that the Religious and Secular instruction here imparted raises the lads socially and morally, and in every way influences them for good. I believe that there is not one of our senior lads, or rather I should say young men, for they are all about twenty years of age, who would not think it beneath him to tell me a lie or to defile his mouth with profane or indecent language. Most of these lads receive small scholarships and are fined for being late or absent. If ever I mislay the list I can always trust them to tell me, though it is against their interest to do so, the exact amount which ought to be deducted from their scholarship. I do my utmost to impress upon the boys that it is better to be good than to be clever. I invariably punish and reward the vicious and virtuous rather than the stupid and clever."

The Native Church in Bombay under Rev. A. Bapooji has been diminished by the secession of the Tamil members. There being no Tamil services, 'they joined the S. P. G. congregation, under an ordained Tamil man.'

Miss White says:

"My intercourse with natives is not like what it was in former years. Old and young, men and women of the Hindus, Mussulmans and Parsees now come to me and speak freely. It is beyond all doubt that your Society's schools are a great blessing to the poor heathen, inasmuch as their children, taking home their books and reading them to their parents and relations, all in the Marathi language, has been the means of edifying and instructing them, so it is a great comfort to see how their prejudices and customs of both old and young are breaking up, from their children being taught daily the word of God. It is to this alone I ascribe the change."

The Rev. Mr. Price speaks hopefully of a system of evangelization by Native agents which he has established. 10 Native evangelists, (3 of them paid by the Native Church) visit the districts regularly. Two converts are mentioned as the first fruit of this work.

The Rev. C. W. N. Isenberg has been diligently engaged in the important work of translating the Scriptures into Sindhee, though without neglecting preaching, and the superintendence of schools.—The Rev. Mr. Shirt says:

"The Hydrabad Mission school is of great importance. Its work is chiefly with a class who represent the national mind of Sindh. They are the finest people in appearance, they are probably the most defiled class in the whole province, and do therefore wield their power for evil. Is it not then of importance that our Educational work here should be carried on with zeal, ability, discretion, and above all with the power of the Spirit? Some may say, "The Government schools will educate; you should evangelize." Would that Government school Education were Christian! I would then gladly give up my whole time to the preaching of the Word—a work more agreeable to my taste, and certainly not so difficult. But at present things are not so. We have to deal with things as they are and not as they should be. With the Sindhi men intellectual culture is but the feeding of a naturally extraordinary vanity."

In a recent number of the *British Quarterly* we find the following:

"One of the most delicate, kindly, innocent and beautiful natures that ever existed was that of William Cowper; and it is impossible not to see that it was the modesty, the noble diffidence, the self-depreciation of the man, which made it impossible for him to believe that though others might be saved, he could be anything but a castaway."

We coincide with what is said about the kindly, humble and beautiful nature of Cowper, but are sure the writer is wrong when he ascribes to this the unhappy monomania of the poet. A most important fact is often overlooked in speaking of Cowper's aberration, namely, that of the three attacks which befel him at different periods of his life, one was prior to his conversion, and unconnected with religious feeling. If he had not been a religious man he would have had his fits of insanity all the same, though the monomania of his latter days would have been different in form.

We object to the implication conveyed in the above extract that a deep humility and faith in God's promises conflict with each other. If those promises were made to the worthy, then such an opinion would be allowable; but the promises and invitations of the Scripture are to the unworthy, to those that have no goodness, no merit of their own. That which keeps a man from confiding is the indisposition to give up the idea of his own righteousness, the reluctance to view himself as utterly without claim on God. When he knows that there is absolutely no help in himself, he is nigh to the kingdom of heaven; he then discovers what he was before unwilling to see, that God, in the matter of justification, treats only with the guilty; he believes; and then obtains a true humility, a humility that consists with energy, love and usefulness.

The Bombay Guardian.

SATURDAY, MAY 23, 1868.

THE CHARACTER OF JESUS.

Some articles on "Ecce Homo," from a German clergyman, are appearing in the *Sunday Magazine*. Their estimate of that work is more correct we think than Mr. Gladstone's is. The writer says:

"The work is regarded among us as a good specimen of the thorough English method in handling the Gospel story outside the pale of orthodox church traditions. It shows us what sort of representation of Christ we should have got, had the Apostles been Englishmen, and a little less orthodox than they were. Now-a-days we have a separate Christ for every nation. Gfrörer's, Weisse's, Schenkel's Jesus is a German philosopher dressed in the garb of a Jewish rabbi. The Jesus of Renan is an admirable French enthusiast, living among the bucolic scenery of Galilee, and scheming sublime but sometimes too fantastic theories for the reform of mankind. And the Jesus of 'Ecce Homo' is an admirable English moralist and philanthro-

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pist, who in some mysterious way suddenly makes his appearance in the district of Capernaum, to fill the minds of the people with a wonderful affection called 'the enthusiasm of humanity,' to give them 'plenty to do,' and to teach them 'how to do it,' so that they may be able 'to make the best of both worlds.' The writer evidently takes pleasure in representing the kingdom of Christ or the church, as 'a society.' One involuntarily fancies our Lord as its President, and the band of his apostles or ministers as a kind of executive committee."

Our modern school of thought may be much offended by the suggestion, but really there seems in this multiplication of national Christs, something analogous to the different mythologies in which the fancy of each nation is found expressing itself in representations of the divinity corresponding to the peculiarities of the nation. In contrast with all this it is wonderful how free from national peculiarities is the Christ of the Gospels. If the sacred writers had given play to the fancy as modern biographers of Christ have done, we should have had a Messiah intensely Jewish. Instead of this, he is 'the Son of Man'; he soars above the people among whom he spent his days, above their most advanced opinions even, in a way that shows his nationality to be of the world.

In this connection we cannot perhaps do better than make the following extract from Dr. Bushnell's admirable little work, entitled "The Character of Jesus, forbidding His possible Classification with Men."

"Here, then, we have the grand idea of his mission—it is to new-create the human race and restore it to God, in the unity of a spiritual kingdom. And upon this single fact, Reinhard erects a complete argument for his extra human character; going into a formal review of all the great founders of states and most celebrated lawgivers, the great heroes and defenders of nations, all the wise kings and statesmen, all the philosophers, all the prophet founders of religions, and discovering as a fact that no such thought as this, or nearly proximate to this, had ever before been taken up by any living character in history; showing also how it had happened to every other great character, however liberalized by culture, to be limited in some way to the interest of his own people, or empire, and set in opposition, or antagonism, more or less decidedly, to the rest of the world. But to Jesus alone, the simple Galilean carpenter, it happens otherwise; that never having seen a map of the world in his whole life, or heard the name of half the great nations on it, he undertakes, coming out of his shop, a scheme as much vaster and more difficult than that of Alexander, as it proposes more and what is more divinely benevolent! This thought of a universal kingdom, cemented in God—why, the inmense Roman empire of his day, constructed by so many ages of war and conquest, is a bauble in comparsion, both as regards the extent and the cost! And yet the rustic tradesman of Galilee propounds even this for his errand, and that in a way of assurance, as simple and quiet, as if the immense reach of his plan were, in fact, a matter to him of no consideration.

"Nor is this all; there is included in his plan, what, to any mere man, would be yet more remote from the possible confidence of his frailty; it is a plan as universal in time, as it is in the scope of its objects. It does not expect to be realized in a lifetime, or even in many centuries to come. He calls it understandingly, his grain of mustard-seed; which, however, is to grow, he declares, and overshadow the whole earth. But the courage of Jesus, counting a thousand years to be only a single day, is equal to the run of his work. He sees a rock of stability, where men see only frailty and weakness. Peter himself, the impulsive and always unreliable Peter, turns into rock and becomes a great foundation, as he looks, upon him. 'On this rock,' he says, 'I will build my church, and the gates of hell shall not prevail against it.' His expectation too reaches boldly out beyond his own death; that, in fact, is to be the seed of his great empire—'except a corn of wheat fall into the ground and die, it abideth,' he says 'alone.' And if we will see with what confidence and courage he adheres to his plan, when the time of his death approaches—how far he is from giving it up as lost, or as an exploded vision of his youthful enthusiasm—we have only to observe his last interview with the two sisters of Bethany, in whose hospitality he was so often comforted. When the box of precious ointment is broken upon his head, which Judas reproves as a useless expense, he discovers a sad propriety or even prophecy, in what the woman has done, as connected with his death, now at hand. But it does not touch his courage, we perceive, or the confidence of his plan, or even cast a shade on his prospect. 'Let her alone. She hath done what she could. She is come aforehand to anoint my body to the burying. Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that this woman hath done shall be told for a memorial of her.' Such was the sublime confidence he had in a plan that was to run through all future ages, and would scarcely begin to show its fruit during his own lifetime.

"Is this great idea, then, which no man ever before conceived, the raising of the whole human race to God, a plan sustained with such evenness of courage, and a confidence of the world's future so far transcending any human example—is this a human development? Regard the benevolence of it, the religious grandeur of it, as a work readjusting the relations of God and his Government with men—the cost, the length of time it will cover, and the far-off date of its completion—is it in this scale that a Nazarene carpenter, a poor uneducated villager, lays out his plans and graduates the confidence of his undertakings? There have been great enthusiasts in the world, and they have shown their infirmity by lunatic airs, appropriate to their extravagance. But it is not human, we may safely affirm, to lay out projects transcending all human ability, like this of Jesus, and which cannot be completed in many thousands of years, doing it in all the airs of sobriety, entering on the performance without parade, and yielding life to it firmly as the inaugural of its triumph. No human creature sits quietly down to a perpetual project, one that proposes to be executed only at the end, or final harvest of the world. That is not human, but divine."

THE IRISH CHURCH.

The *Quarterly Review* says: "We ask ourselves when the abolition of the Church (the Irish Establishment) is called for—not as a measure of abstract justice, not on the ground of authority or argument, but as a means of quelling existing discontents—whom will such a change satisfy, what immediate good will it do, how will it better the position of the Irish people, what effect will it have on the relations of Ireland to the rest of the empire?"

The miseries and difficulties of Ireland have been caused not so much by English misgovernment as by her subjection to Rome. Rome has availed herself of her ascendency in Ireland to make war upon England, and has done this by exciting and intensifying the jealousy and discontent of the Irish, by misrepresentation, by forbidding the people to regard with favour anything that England might do for them. Had it not been for the Romish priesthood, we believe that Ireland would ere long this have become socially and politically an integral portion of the British Empire with scarcely any thought of special grievances. It has been doubtless in the instinct of self-preservation that the Romish priesthood have taught the people to look upon their rulers as their enemies; they felt that when once perfect conciliation took place, it would be a death-blow to their own ascendency.

It is 'as a measure of abstract justice' that we favor the disestablishment of the Church in Ireland, and not as a measure of policy or expediency. We do not regard the Establishment as the most crying evil in the Government of Ireland; it is not to be mentioned in comparison with the endowment of Maynooth. But if it had not been for the Establishment, the Maynooth grant would never have been accorded. The latter was intended to reconcile the people to the former, if possible. We have always regarded the Established Church in Ireland as a grievous injustice to Protestantism; looking upon the State aid afforded not as real aid but as a heavy burden and formidable impediment. For by it Protestantism was placed in a position in which it became exceedingly difficult for the Irish to see that it was of God, to see a divine hand upholding and commending it. Its successes were the successes of the State; its trumphs were due to State aid; it was a power because of its alliance with the State. This was the way in which the great majority of Irish Roman Catholics viewed it. If even under the most favorable circumstances a State alliance tends to obscure the glorious fact of the Church's alliance with her divine Head, and to present her to men clothed in the honor which comes from man rather than in that which comes from God; much more must this have been the tendency in Ireland, where the people grow up from childhood with the idea that the Established Church is a political engine by which the dominant power makes war upon their hereditary faith, while subtly compelling them to furnish the means of maintaining this engine. By the grace of God many of the clergy and laity of the Established Church, conscious of the difficulties of their position, have been enabled to walk in wisdom and love toward those that are without, and, in spite of those difficulties, to win many to the truth. This has been in spite of their connection with the State, not in virtue of it. And the largest blessing on the preaching of the Gospel in Ireland, has been in connection with voluntary efforts.

Whether the abolition of the Establishment, will put an end to the discontent of the Irish, we undertake not to say. We rather doubt it. The priests of Rome will find new means of convincing them that they are victimized and sacrificed by the English. But we advocate the withdrawal of State aid from Episcopal and Presbyterian churches in Ireland, under the conviction that the Gospel will then be in a position to commend itself and exhibit its credentials to the people of Ireland in a way that it cannot now. We advocate *à fortiori* (though on different grounds) the withdrawal of all State aid from Romish institutions. This device for reconciling the people to the Established Church, has signally failed, as it deserved to; the very priests who have been educated with Government money, have taken good care that the people should not lose any of their hatred for the English Church.

It has been shown that the disestablishing of the English Church will simply require the members of the Episcopal church to contribute £4-10 per household annually, for the support of their religious institutions. They would soon discover that this yoke of Christ is easy, this burden light; that even if it were greater, its attendant compensations might well reconcile them to it.

As we have before said, we have very little sympathy with the political reasons that influence the parliamentary antagonists of the Irish Establishment. It is as a measure of simple justice to the church of Christ, and to the people of Ireland, that we advocate the dissolution of the existing alliance.

HOMILIES FOR THE TIMES.—XXVIII.

"Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt-offering."—Gen. XXII. 2.

In the 11th Chapter of Hebrews we have annotations on many of the remarkable things recorded in the Old Testament, by one who had been educated in the school of Christ, and been taught of the Holy Spirit to look at the old dispensation in the light of the new. He knew the sovereign importance of faith as that by which the kingdom of God is restored to the heart of fallen man, and by which the New Jerusalem is to come down out of heaven from God; he understood that there was no price that earth could pay, that would be excessive or regrettible, for even a slight additional development of a principle that has all the promises at its command, all the destinies of men at its disposal. This is the victory which overcometh the world, even our faith.

In one point of view, the entire Scriptures have been successively and cumulatively revealed, with this great leading object, namely, the development of faith. The maturity of faith is the restoration of God to his throne in the heart, to his throne in the world. Men that are without faith are utterly unable to appreciate this matter; even the A. B. C. of it is all hieroglyphical to them; they can form no conception of the lost life of God in the soul; they can see no fitness in the mighty expenditure that looks to its restoration. But they that have faith know that they have that for the development of which the whole creation groaneth and travaileth in pain even until now.

Thy will be done on earth as it is in heaven, say thousands and myriads daily without the remotest conception of what they are saying. If the words were uttered intelligently and cordially, they would be equivalent to these:

Father in heaven, let my will be so extinguished in thine, thy will so sweetly dominant in mine, that I shall know nothing as my own, every thing as thine; let me so know thee as a God of love that I shall habitually feel my welfare to be absolutely dependent upon the supremacy of thy will, the subjection and acquiescence of my own; let me now and every day make over to thee without reservation, my property, health, life, loved ones; and let me look smilingly on, undoubtingly, when thy will takes hold of these no matter with how much of rudeness and seeming hostility.

Yet, multitudes are uttering the Lord's Prayer, without the slightest idea that it is resolvable into such expressions as the above. That prayer is, for almost the whole world, couched in a dead language; for the language of faith is a dead language to men. Faith, and faith alone, longs for the restoration of God's kingdom to the heart of man, the throne of the world; and the 11th chapter of Hebrews shows us how God was engaged for 4000 years in training and maturing this mighty principle.

In an important sense Abraham is the father of the faithful. He was made strong in faith that multitudes through him might be strong in faith. But faith to be of use to others must be translated into deeds. It must be tested.

There are parents who wish the confidence of their children, but do not seek it wisely. Some indulge their children; pass over their delinquencies; flatter and caress them; make every thing comfortable for them; and almost invariably their reward is an unfilial, perverse, self-willed, discontented, unconfiding spirit. Some parents take great pains to justify all they do, to their children; to give them reasons for every thing; to *prove* to them at every moment that they are mindful of their interests; and the return they ordinarily receive is, distrust and misconstruction. Other parents there are who study not the temporary but the lasting welfare of their children; not their pleasure so much as their good; they do not divorce kindness from righteousness; they administer chastisement; they deny improper requests; they are not always careful to furnish explanations; they inspire confidence and they strengthen it by putting it to the test; a genuine, invincible trustfulness is their reward.

How shall God inspire man with faith? Man volunteers an answer of this sort: It will be the simplest matter in the world for God to inspire us with faith; let God do whatever we wish him to do, and tell us all we want to know and explain to us every thing that seems strange. Well, as a matter of fact God does not do this for any body; so that if there is to be faith it must be in some other way. God should do whatever you wish. Well, and your neighbours, the myriads around you, their wishes too must be gratified. Of course. But theirs and yours run counter. You ask for sunshine, they for rain. You want this piece of ground; twenty others wish it. You desire what is rare; they, too. You want explanations of this and that problem; your follow-men wish the same; but the explanation that will suit you will not them. In fact let me tell you in one word, what you want. You wish to be yourself on the throne, and God your servant, a sort of vizier-magician, making every thing subject to you.

Faith is just the converse of this: it puts God on the throne and animates you with a spirit of loyalty that will bear the test of God's silences, and God's severities in word and act.

In Christ's school there are many chambers. In one is Abraham, teaching believers of all ages to hope against hope and hold fast to the word of God whatever storms of Providence seem to make war against it and them. In another is Paul, teaching a goodly company lessons of zeal and devotedness. Daniel has his class; David, his; John, his. But daily, Christ himself gathers the classes and teaches them.

NOTES FROM AN INTERLEAVED BIBLE.

PSALM XXVII. 4. To enquire. There are many enquirers; but their enquiries are not addressed to God. The first, the grand enquiry is, What wilt thou have me to do? We must enquire as servants who wish to be about our Master's work; not as equals, not in a spirit of cavil.—Is our religion of this nature? Are we enquirers, always enquirers? As enquirers do we read the word? hear it preached? Are we wisdom-hunters? The many, alas, are not; but live as though they had already attained, while Alps on Alps are frowning above them in the unexplored word.

5. Shall hide me in his pavilion. Thus the prophets of old were shown to be on terms of such intimacy with God, that to assail them was like thrusting oneself into the holy of holies. God's perfections blazed around them against their enemies.—But the least in the kingdom of heaven is greater than the greatest of the prophets. Our life is hid with Christ in God. The wonderful thing is that we can hide there from our sins.—The secret of his tabernacle. The very safety of God becomes ours. Who is he that condemneth? God is a sun and shield. That I may win Christ and be found in him.—But it is only they who give God's word shelter, hiding it in their hearts, whom God will hide.

6. God bears testimony to his servant, placing him in a situation of honor and authority, and constraining them to acknowledge that God is with him.—'Tabernacle.' Written apparently before Solomon's time.—'Sacrifices of joy.' These are New Testament sacrifices. With God's love shed abroad in the heart.

7 and 8. We seek this and that from God; and he often makes answer 'Seek ye my face.' The face is the highest physical revelation of a man; till we have seen his face, we may have ascertained his existence, but cannot be said to have seen him. We are to seek to know God even as we are known. Christ is the answer. When we are certified beforehand that the face of God is not frowning and repellent, we have a heart to seek it. They who think of him as an austere being, with bitter thoughts toward them, will study ever to avoid seeing his face, will hide themselves from the true revelation in God's word.—How does God bid us seek his face? By disappointments, temporal losses and difficulties, injuries of men, a feeling of unrest; or by impressing some particular Scripture strongly upon us. What is the aim of all preaching of the Gospel but to make men seek the face of God? Not the priest, not religious occupation in rites and ceremonies, but God in Christ.

9. Thou hast been my help. A strong argument, but not if we have abused that help.—Put not thy servant away. What is it to put away? Many are put away without knowing anything about it. They pray and fancy that their prayers are accepted; do many things and imagine that God smiles upon them all. Some only recover from their delusion in the last day, hearing Christ say, I never knew you. A broken and a contrite heart is the best evidence that we are not put away.

10. If we believe undoubtingly in the faithfulness of our parents, much more may we in that of God.

Correspondence.

LEPROSY AND ITS CURE.

To the Editor of the "Bombay Guardian."

MY DEAR SIR,—In reply to your correspondent "Inquirer" whose letter appears in your valuable paper of the 16th instant, I beg to inform him that I have in the Christian settlement of Sharanpur, 4 poor beings who have, for several years past, been suffering from "this loathsome and terrible disease." On hearing of Dr. Bhaoo Dajee's newly discovered remedy I applied to him for some, and I am happy to say that the generous Doctor sent me, at first, a small supply for an experiment. I had not used his medicine for more than a fortnight before I began to perceive a gradual change for the better in my patients. When the medicine was well nigh finished I requested more which has been sent to me with that promptitude and generosity which I shall remember with much gratitude. Out of the 4 patients there are two (both sisters) who are really objects of such wretchedness that death would be far more preferable than life, the terrible disease having broken out fearfully all over their bodies, and not only disfiguring them but sending out a most disgustingly foul odour from their bodies. Such cases I had feared were too far gone out of the reach of any remedy, but I am thankful to say that they are all making a slow, but, I fully believe, a sure progress towards recovery, so much so, that I am bold to say that Dr. Bhaoo Dajee's remedy is an effectual antidote of leprosy. It was not my intention to publish this information at such an early stage, I wished to have waited some months more when I could show, as I hope to do, some very clear and unmistakable proofs, of recovery—but one or two remarks of the "Inquirer" and justice to the skill and laudable efforts of the excellent Dr. Bhaoo Dajee have prompted me to write.

The "Inquirer" would insinuate that Dr. Bhaoo Dajee was, as is the common case with Native doctors of the Brahminical school, averse to divulge his secret—but let me assure him that such is not the case. I had often felt it desirable that the good Dr. should give publicity to his medicine, and at last I ventured to suggest this to him by letter—but his kind reply has satisfied me of the wisdom of his present silence. Allow me to conclude this by one short extract from his letter; "I am happy to tell you that my Bombay cases (now about 70 in number) are progressing well

I sincerely hope our patients will recover completely. They must submit to treatment for at least 6 months. Allow me to thank you for your kind wishes and suggestions. I am going to wait for about 3 months so as to come before Government and the Public with a strong case."

I remain, my dear Sir,
Yours very faithfully,
RUTTONJEE NOWROJEE, C.M.S.
Sharanpur, Nasik, 20th May 1868.

Epitome of News.

SATURDAY, MAY 16, 1868.

—*Nagpore Observer*; verdict given by Judge J S. Campbell, Esq.: "This was an action founded on asserted libel by which the plaintiff was said to have suffered damages to his feelings and character. The parties are Telugu Brahmins. The ground on which the plaint was founded was, that appellants had without due cause declared plaintiff to be out of caste on the grounds of his taking food from an outcast from the sect, and admitting the said outcast to his house.

"It is clear that the brahmins of Kamptee held a large meeting at a Temple at Kamptee, found among themselves that plaintiff (respondent) was impure, and that defendants (appellants) warned their caste mates to avoid plaintiff (respondent.) In the first place, the suit was thrown out on the ground that the matter was one with which our Courts could not deal. In appeal this order was reversed, and the case was remanded for finding on the following issues.

"1. Did the plaintiff take buttermilk from the house of Mr. R.——?

"2. Did the plaintiff also admit Mr. R——to religious ceremony at his house?

"3. Did these acts, if performed, make the plaintiff ceremonially impure?

"It was found that proof as to the drinking of buttermilk was insufficient, but that Mr. R.—did attend a religious ceremony at (plaintiff) respondent's house.

"On the whole of 2nd issue, it was found that there was not sufficient evidence to prove that the present respondent was rendered impure, and on this finding the lower Apellate Court upheld the 2nd decree of original Court giving damages to respondent.

"Appellants in special appeal urge various pleas, but it is sufficient to deal with this laid down by the Court, that the words or actions of appellants did not in law constitute such a libel as could form the cause of action in a court of law. I hold this plea to be decidedly good. Early in the proceedings I find it stated that plaintiff's Pleader states that it (the dispute) is a mere matter of religion, and wishes it referred to the High Priests of the sect to which the parties belong. This alone would have justified the dismissal of the suit, but the issues laid down by the Lower Appellate Court and on which the decree is founded are not such as should be gone into by a court of law.

"Had the appellants, without any ground, stated that respondent was out of caste, an action might lie to decide whether the religious action of a certain religious sect at Kamptee was in accordance with the tenets of the religion they belonged to, such a question is one to be dealt with by the heads of the religious persuasion to which the parties belong, and if respondent has suffered in his religious character, he should refer to his Chief Priests to right him before his fellow-worshippers. I reverse the orders of the Lower Court and dismiss the claim with costs."

Thus the time of several courts has been taken up for days with the consideration of the momentous question, whether one Soobrajao drank buttermilk on a certain occasion, and if so what followed.

MONDAY,—MAY 18.

—Prince Alfred left Sydney for England, April 6th. On the 21st, O'Farrell the man who had attempted to kill him, was executed.

—*Times of India*; Camp Dalanta: "The stench that prevailed all over Islamgee, Selassie, the ghaut, the Arogee valley, and all the way up from the Beshilo was positively frightful; soon the atmosphere must become pestilential. It would be vain to attempt assigning any number to the bodies scattered about in all directions,—those of the animals must be thousands, and those of human beings at least hundreds.

"The Dejaz Alamayo, Theodore's young son, and the grandson of the Dejaz Ubie, former governor of Simyen, Tigre, Wagara, Wolkeyt, &c., is not to remain with his mother at Simyen, but will be entrusted by Sir Robert Napier to the Reverend Dr. Wilson, to be educated and trained at his excellent institution in Bombay."

—A General Order of the C-in-C. briefly recites the work of the troops and says:

"Our complete and rapid success is due, first to the mercy of God, whose hand, I feel assured, has been over us in a just cause; secondly, to the high spirit with which you have been inspired.

"Indian soldiers have forgotten the distinction of race and creed, to keep pace with their European comrades.

"Never has an army entered on a war with more honourable feelings than yours; this has carried you through many fatigues; you have been only eager for the moment when you could close with your enemy.

"The remembrance of your privations will pass away quickly, but your gallant exploit will live in history.

"The Queen and the people of England will appreciate your services.

"On my part, as your Commander, I thank you for your devotion to your duty, and the good discipline you have maintained. Not a single complaint has been made against a soldier for villagers wilfully molested in property or person.

"We must not forget what we owe to our comrades who have been labouring for us in the sultry climate of Zoula and the Pass of Koomaylee, or the monotony of posts which maintained our communication. Each and all would have given all they possess to be with us; and they deserve our gratitude.

"I shall watch over your safety to the moment of your re-embarkation, and to the end of my life remember with pride that I have commanded you."

After the reading of this Order to the Army, the captives were made over to the representatives of the different nations to which they belonged.

The correspondent of the *Times of India*, says:

"It was a touching sight to behold that motley group of rescued captives—old men grown grey from long years of captivity, care, and anxiety; men in their prime; fair dames who had never before known what freedom was; young men and children, many still in the dress of their captivity standing uncovered in the midst of the army that rescued them, the tear in the eye expressing even more strongly than the smile on the lip, the joy and thankfulness that pervaded each heart. Nor were their deliverers unaffected. While Sir Robert Napier was commending the captives to the care of their countrymen, or receiving the heartfelt thanks of some aged man for the prospect of one or two years' of joy at most, many an eye throughout the force was turned aside for a little while, that the tear which could not be repressed might trickle down the cheek or be wiped away unseen."

—*Pioneer*: "The non-commissioned officers and men of the 90th and 104th Regiments, at Subathoo and Dugshai respectively, have been in the habit of interchanging hospitalities. Theatricals on the one side were returned by dances on the other. These gaieties, however, favoured intimacies which in their turn aroused jealousy, and it was apparently under the influence of this passion that two men of the 104th attempted to kill their wives, and that one of them unfortunately effected his dreadful purpose."

—*Lucknow Times*: "An artillery man of the heavy battery was seated in his quarters and playing a violin about nine o'clock in the evening on Saturday week, when his bombardier or corporal desired him to desist "making that row." The man quietly did so, and retired to his cot. He rose three hours afterwards, and taking his piece with him proceeded to the corporal's quarters and shot him dead as he lay asleep. Corporal Ball, was interred on the evening of the next day, and we suppose we shall have to record the painful scene of a military execution in Lucknow before long."

—12 gold and silver pieces were found under the skin of a Burman convict. They were inserted as charms.

—The trial of the incinerators at the Nimtollah burning ghat has proved a marked failure. A cremation of rupees, the *Patriot* calls it.

—Local items: A Hindoo given to drink threw himself into a tank and was drowned. A woman fell into a tank and a man (a Hindoo) was drowned in attempting to rescue her. A boy was run over by a dog-cart and killed. A Hindoo woman was about to throw a new-born infant into a tank, but was detected. A Parsee woman fell into a well and was drowned. Three Natives found a bottle on the deck of a ship, and drank out of it; they were poisoned; one died.

—The English Mail of April 24th arrived Saturday morning, early. *Overland Mail*:

Mr. Gladstone's bill for the abolition of compulsory church-rates has been read a second time in the House of Lords, but it is proposed to refer it to a select committee.

There have been discussions in the House of Commons on the relations of Government with the joint-stock Indian irrigation companies, and on the affairs of Ceylon.

Mr. Eyre has been charged at Bow-street with issuing an illegal proclamation of martial-law in Jamaica. The magistrate declares that he has no jurisdiction, but has adjourned the case pending an application to the Court of Queen's Bench for a mandamus.

A widow lady, Mrs. Lyon, has instituted a suit in Chancery against Mr. Home, the spiritualist, for the restitution of 60,000*l.*, obtained from her while under the influence of his spiritual manifestations. The trial is not concluded.

Prince Humbert of Italy was married to his cousin the Princess Margaret of Savoy on April 22.

Marshal Narvaez is dead, and the Spanish Minister has resigned.

President Johnson's defence has been closed, and the prosecutors have commenced their reply.

Among the deaths reported during the week are those of Colonel Thomas McGoun, Madras Infantry; General Sir James Simpson; Lieut-General Wm. Booth; the Bishop of Hereford, and Sir Francis Wood, Bart.

A deputation has waited upon Sir Stafford Northcote to urge the appointment of a royal commission to inquire into the financial relations of England with India. Sir S. Northcote promised to consult the Cabinet and the Indian Council on the subject.

Dr. Hampden, Bishop of Hereford, died yesterday evening. The deceased prelate, who had for the last year or two been in a very precarious state of health, was consecrated to the see of Hereford in 1848. His appointment was the subject of great controversy at the time, in consequence of his alleged heterodoxy on certain theological questions.

Of the 53,400 children yearly born in Paris 18,000 are put out to nurse in the provinces, more than two-thirds through the instrumentality of the "agency offices." The mortality among these nurslings is 90 per cent. in the Loire Inferieure, 87 per cent. in the Seine et Oise, and so on. No wonder the population of France takes 198 years to double, while ours doubles in rather more than fifty years.

—The *Mitrodaya* referring to the attack on the *yogee*, says: "An influential member of the Banian community, and one with strong antipathies against the Maharajs, has resolved to bring the matter into the Police Court, and to leave not a stone unturned to visit the offender with condign punishment."

TUESDAY—MAY 19.

—The Kurrachee people have been celebrating the Abyssinian triumphs with illuminations, fireworks &c. Some Deccanee Brahmans offered up thanks, in a temple.

—Local items. Bhugoo, woman, found drowned in a tank. Louis Perry, 4 years old, fell down a stairway and died of the injuries. H. Melling, a guard, given to drink, died from exposure. Nursu, addicted to drink, found dead in his house.

—*Spectator*: "The timidity of some of our Epicopalian friends, of men whose motives we sincerely respect, about the possibility of organizing the new Anglican Communion, is melancholy to witness. Surely they are Englishmen as well as Churchmen, with some slight capacity for self-rule and Government by elective committees. Let us, for one moment, consider the very worst that could befall them, that their communion required all the wealth it has—which they admit not to be the fact—and that the Household Parliament, in a furor of Nonconformist feeling, stripped the Establishment in a day of every shilling. Then 120,000 Protestant households would, in order to replace the church in its present position as to revenue, have to raise 4*l.* 10*s.* a year per house. The Free Church of Scotland, taking it to conclude half the population, which when the talk is of subscriptions is sufficiently

near the truth, contains 350,000 households, and raises enough to keep a church in every parish. In reality, not one-half of this amount, or one-third, will be required to supplement Mr. Gladstone's excessively liberal concessions. But how are poor parishes to be supplied? How are the Highland and island parishes of Scotland supplied by the Free Church in a country where it is a serious ecclesiastical offence, punishable by a church court, to attend a church outside the parish in which you live? What prevents the Episcopalians, with two-thirds of the soil of Ireland in their own hands with English assistance to fall back on, and Mr. Gladstone's gifts to begin with, from keeping up a splendid sustentation fund."

—*Englishman*: "The demise of Mr. A. A. Roberts, Resident at Hyderabad, has placed one of the prizes of the political branch of the service again at the disposal of the Viceroy."

—*Bombay Gazette*; Paris: "As for jewels, the frightful absurdities one sees in the windows even of respectable houses perpetually take one by surprise. Dogs' and horses' heads, ladders, snails, gates, chairs, beetles, are not the prettiest things in the world viewed as ornaments; but they are all to be seen, as brooches and earrings, with fifty other things, just as absurd; the ugliest I have yet happened to espy being a pair of enormous, spotted, hairy spiders, with a fly just caught in their feelers,—the whole most disgustingly natural—which are now exhibited in the window of one of the most fashionable jewellers of the Palais Royal After these and similar 'horrors,' flowers, birds' nests—gold, with pearls in the middle doing duty for eggs—a necklace and earrings of pea-pods in gold, just opened, and showing rows of fine pearls, absurd as they are, are a relief. But think of the effect, in the delicate ears of a young lady, of a pair of earrings, in gold, combining *fac simile* of the following useful articles (not hitherto considered as ornamental,) viz., a ladder (two inches long), a besom, a horsewhip, a stable bucket, a pitch-fork, a pair of sabots a lantern, and a bunch of keys."

—Captain Woods of the Ship *Tennyson*, died last evening of sunstroke. Mrs. Woods died only a few weeks ago.

—Mr. J. F. De Suza picked up five men clinging to a wreck near Elephanta.

WEDNESDAY,—May 20.

—*Times of India*; Aurungabad: "An old woman who committed a theft in the bazar was confined in the choultry for three days; the cutwal, before discharging her, had her head shaved and face painted black and white. This villain then had her mounted on an ass, with her face towards the tail; the procession then moved on through the main street of the Sudder Bazar amid the shoutings of hundreds of boys. Alongside this unfortunate woman was a low caste *deir*, who every now and then administered violent blows on her person. On reaching the cantonment boundary she was thrown off the ass, ill-used most brutally, and then told to make herself scarce."

Judging from this, the Penal Code is regarded as a pleasant fiction in the interior.

—The cattle disease has made its appearance in Bengal.

—Handford, the soldier charged with having murdered a European girl aged 8 years, at the Neilgherries, has been acquitted.

—*Indian News*: "It has hitherto been a custom among the Coles (Singbhom) to sell daughters to bridegrooms—an institution peculiar to the race. The prices asked were so exorbitant, (40 and 50 head of cattle being common.) as to cause for some years past a falling off in the number of marriages and an increased immoral intimacy between the two sexes."

By persuasion of the Commissioner, they have agreed to reduce the price to ten head of cattle.

—On the 14th, three Mussulmans were hung at Tamuah, for the murder of a Patel.

—*Home News*: "Rich as the soil of Rome may reasonably be expected to be in relics of ancient art and architecture, the recent discovery of the ancient Roman wharf denominated Emporium, and the immense quantity of marble of different qualities deposited there, has surprised as well as interested antiquaries. On a length of the wharf now excavated for rather more than 50 yards, 493 blocks have been already discovered. The heavy stony tribute exacted by the Cæsars from the subject provinces of Africa and Greece, and unemployed in the Pagan fabrics of heathen Rome, has reappeared after an immersion of 18 centuries in the muddy bank of the Tiber, and will furnish materials for the removal of the variegated marble pavements of all the churches in Rome for centuries to come."

—A stone with an inscription which identifies at with the wall of Antoninus (from the Forth to the Clyde) has been found at Grange.

THURSDAY,—May 21.

—*Friend of India*: "Mr. J. H. Morris, the Officiating Chief Commissioner of the Central Provinces, recently administered in full durbar a grave rebuke to some native gentlemen of rank, who presented themselves before him in patent leather boots."

—The *Friend of India* sees no reason why the British Empire in India should not last over four centuries.

—The same: "The Government of India are to be congratulated upon the Chaplain, to whose ministrations they have committed themselves for the next five months. The Simla correspondent of the *Mofussilite* writes that the High Church tendencies of Mr. Baly are giving great offence to many members of his congregation. A Sunday or two ago he astonished his flock by *commencing* with the litany, which he intoned ad *nauseam*, and afterwards apologised in the sermon by informing his wonder-stricken hearers, that in 'his opinion' the service ought to be conducted in a peculiar ecclesiastical language, no matter whether the congregation understood it or not."

"We are glad to hear from China that Mr. T. Cooper is still persevering in his attempts to penetrate from China to India. On the 13th February he had reached Chungting on the Upper Yangtze, a city in the centre of Szechuen, and near Ching-tu, which he purposed reaching. Instead of following up his original intention of crossing the Snowy Mountains at Ti-chiang, he was to make the attempt about 150 miles further to the northward, a route which will likely lead him into the southern portion of Thibet."

—The secrecy observed in Bombay with regard to commercial failures is complained of. Five houses, it is stated, have failed this year, without any public notice being taken of it.

—155 volumes were added last year to the library of the Mechanics' Institution. 11,173 volumes and 6,222 periodicals were issued.

—*Nagpore Observer*: "The coal of the Nerbudda Coal Company has been tried on the G. I. P. Railway and found to answer admirably. The seam is eleven miles long, and from the latest Report we learn that the same improves continually as depth is gained. As an investment there is no safer Company in India or out of it than the Nerbudda Coal Company."

—*Madras Church Missionary Record*: "We present our readers with the usual half-yearly Statistics, and are thankful to be able to report a considerable increase. For the first time we number a total of above 50,000 persons under Christian instruction. The total net increase compared with last half-year is 870 in the baptized, 1,500 in those 'under instruction,' and 500 in the pupils in the Schools. The number of communicants also shews an increase of 500. We are glad to see that this increase is spraad over the three larger of our four Mission Circuits. Thus in Tinnevelly there is an increase of 900 under instruction, and 530 baptized; in Travancore of 700 under instruction, and 560 baptized; and in the Telugu Mission of 150 under instruction, and 30 baptized.

"At the same time we regret to have to report in our fourth circuit a considerable diminution. The northern division of Madras now numbers 137 in place of 405, a loss of nearly two-thirds. This diminution has arisen, we believe, chiefly in connection with the exercise of a more exact discipline and scrutiny rendered necessary by the transfer of the congregations to a settled Native Pastorate, a subject to which we hope shortly to refer again."

—Proceedings of the Church Missionary Society's Committee: "The Committee cordially accepted the Rev. T. V. French's offer to proceed to India at the close of the year, for the purpose of adopting such preliminary measures as may be necessary for establishing an Institution for training educated Natives with a view to Missionary service as Evangelists, Pastors and Teachers in North India."

FRIDAY,—May 22.

—*Bombay Gazette*: "In each of the three Presidencies venereal disease leads to the greatest number of admissions into (army) hospitals. Fever and diarrhœa also have a high per centage o patients, but the sickness is far out of proportion to the deaths. It will be observed that in Bengal the number of men admitted to hospital is nearly double the number of men admitted to the army. This amount of sickness is appalling enough to call for its being combatted with on the most effectual scale."

—The same: "The circumstances of Col. Phayre's 'blunder' have by no means been clearly stated yet in any of the published letters from Abyssinia; and the Chief's orders of the 9th April (the day before the engagement in Arrogee valley) —which appeared in yesterday's *Government Gazette*—do not throw much light on the subject. It was Sir Robert Napier's intention then, that on the following day the first Brigade (except the Cavalry) should 'take possession of the Goonabajee Spur and encamp there.' First of all, the Naval Brigade, A. 21 R. A. and the 4th King's Own, were to march at day-break 'to the bottom of the pass;' four companies of Sappers and Miners were to 'make a road leading from the bed of the Beshilo on to the Goonabajee Spur;' and the infantry were to 'proceed to take possession of the spur in question, when joined by Major General Sir Charles Staveley and Colonel Phayre.' The duty of making a reconnaisance towards Arrogee and Falla,—previous to the last mentioned movement, we presume—was also assigned to Colonel Phayre. It is unnecessary to say that what actually took place was very different from the movement that had been resolved upon; but what Colonel Phayre really did, and where he went to, we have not yet been told. There is a little mystery about this point which it would be satisfactory to have cleared up. One thing appears certain, whoever was the blunderer, —that the advancing troops went too near the fort of Falla;—but we do not find that Col. Phayre recommended the road that was taken, for when he wrote (we should like to hear his reasons why) intimating that he held the pass, he mentioned what one of our correspondents calls 'the proper road'—whereas, the same correspondent adds, 'we had gone a circuitous route.'"

—The *Mofussilite*: "At the request of His Highness the Rajah of Kupporthullah, the division of his Principality has been postponed by the Government for six months, in order to grant him time to appeal to Her Majesty."

—Deaths last week, 342. By small-pox, 64.

—No proceedings have yet been instituted against Chimunlal Maharaj.

—The *Times of India* regrets that Mr. Karsondass Mooljee has never been made a fellow of the University.

—Our expectation that the weekly Overland would arrive on Friday has only to-day for the first time been realized. The *Sumatra* arrived early this morning. Heads of Intelligence: The news of the termination of the Abyssinian war, and of the attempt to assassinate Prince Alfred, reached London April 26th.—Sir Robert Napier has been appointed a G. C. B.—The compulsory Church Rates Abolition Bill has been referred to a select committee in the Lords.—Lord Derby, in the Lords, attempted to lay down the law authority with respect to the Irish Church Question, but Mr. Gladstone, with much vehemence, 'flung back this dictation in the face of the dictator.'

TELEGRAPHIC NEWS.

London, May 11th.—Lord Brougham died at Cannes on Thursday last.—The Fenian Barret, has been respited pending the investigation of his alibi.—A pacific speech has been delivered by the Emperor Napoleon at Orleans.—Congress has admitted Arkansas into the Union.

13rd.—The answer of the Queen to the address from the House of Commons says that relying on the wisdom of Parliament, Her Majesty desires that Her interests in the temporalities of the United Church of England and Ireland may not prevent the consideration of measures relating thereto.—Mr. Gladstone will introduce his Bill today.—Serious religious riots have occurred at Ashton.

14th.—Subscriptions are being invited for the purpose of raising £1,000,000 for the Orissa Irrigation undertaking and £1,000,000 for that of Bahrunder.—The Vicar of Leeds has been appointed Bishop of Hereford.—A demonstration has taken place in Trafalgar Square against the ministry and the Irish Church establishment.—The Queen has laid the foundation stone of the new Saint Thomas' Hospital.

15*th*.—In the House of Commons last night Mr. Gladstone introduced his Bill suspending appointments in the Irish Church.—The second reading of the Bill has been fixed for Thursday next the 21st instant.—The Queen has received an address from some Irish Bishops against the disestablishment of the Irish Church. In reply, Her Majesty said she did not doubt that when the Royal Commission now sitting had issued its report Parliament would adopt proper measures to maintain the true religion among her subjects.

Washington 14.—Congress has voted the admission of North and South Carolina, Georgia, Louisiana, and Alabama into the Union, conditionally on the ratification of the constitutional amendment which the recent elections have already secured.

Miscellany.

—The *Athenæum* noticing Mr. Darwins's book on the Variation of Plants and Animals under Domestication, says: "'If,'" says Mr. Darwin, organic beings had not possessed an inherent tendency to vary, man could have done nothing.' The reply is that man has done nothing, and that there is an inherent tendency not to vary. Not merely has man never originated a species, he has never permanently varied a species,—not having been able to produce varieties even, but only breeds,—and having, whilst producing them found that species are without variableness or the shadow of turning. The immutability of species is maintained by two unconquerable laws —the ultimate sterility of breeds, and their reversion to the type when let alone. Man can influence size, which is a variation of individuals and not of species. Man can modify the flowers and fruits of plants within certain inexorable limits, and obtain size or flavour or varying blooms; but specific characters elude his power entirely. Permanent reproduction is the fundamental idea of species; and there is no continuous fecundity in breeds, their sterility or reversion being inevitable. What man seems to be most able to reproduce and transmit through several generations are diseases. Buffon, George and Frederic Cuvier, and Flourens have been able to cross the dog and the wolf, and to obtain three generations of these wolf-dogs, or dog-wolves, and no more. The conclusions of M. Flourens are, in fact, founded upon experiments which have been continued for about a hundred years."

—The Methodist Episcopal missionaries of N. India, at their recent Annual Conference, resolved that they would not only keep the rules of their Church on Temperance, (which enjoin strict abstinence,) but also require their observance by all their church members.

GREECE.

LETTER FROM DR. KING, *January* 24, 1868.

Again Prosecuted. The announcement made by Dr. King in this letter will be as unexpected to the reader as was the citation to him. It is hardly to be expected that the result of the movement will now be very serious. He writes:—

"Most unexpectedly I have again been called to appear before a court of justice in this place, to answer to an accusation brought against me by the 'Holy Synod' of Greece. The citation I received this morning. I went immediately to the court, and was examined on the subject of the accusation, which was, that in the little book which I wrote in Greek, and published in 1863, entitled, 'Answer of Jonas King to a Pamphlet entitled, The Two Clergymen, by the Bishop of Carystia, Macarios Kalliarchou,' I reviled the Christian religion, blasphemed against the most holy mother of God and ever-virgin Mary, against the worship of the holy images, against the inspiration of the sacred councils, against the divine mystery of confession, against the prayers of the faithful for the dead, and against the divine transubstantiation.

The accusation was signed by the Metropolitan Bishop of Athens, Theophilos, who is President of the Synod, and three other bishops, the 3rd of August (15th N. S.), 1863. But the council of the criminal court did not give its opinion till the 20th of September (2nd October N. S.), 1866, when the order was issued by that body for my examination. As I was then in the United States, nothing further was done till the present time.

"My answer to the examining judge, who read to me the accusation, was, that in my little book there was no blasphemy or reviling; and that I would give him a copy of the same for him to examine, that he might judge for himself as to the truth or falsehood of the accusation. I also observed, that if there was blasphemy or reviling in my book there was also blasphemy and reviling in Chrysostom and Eusebius, and in the Gospel itself, from which I had quoted in support of the views therein advanced.

"Soon after, I went and got several copies of my Answer to the Bishop of Carystia, and returning to the court I gave him a copy of it for himself, and four copies for the members of the 'Holy Synod,' one for each member, which he promised to give them; and also one to the secretary of the Court, at his particular request.

"This is the little book which I believe I mentioned to the Board in some communication in 1863, and the reading of which produced a happy effect on the minds of some of the first lawyers in this place, who declared to me that it was irrefutable, and that I was right and they were wrong.

"The present accusation is essentially the same as that brought against me in 1851, and for which I was tried in 1852, and condemned to imprisonment and exile. Should I again be brought to trial, I do not think a similar sentence would be pronounced against me."—*Missionary Herald.*

REPORT ON POLYGAMY.

(From the Third Annual Report of the Methodist Episcopal Church, N. S. A., in India.)

The Committee (of the Methodist Episcopal Conference, N. India,) to whom was referred the Memorial of the Moradabad District Conference on the subject of polygamy, beg leave to present the following Report:—

When our Saviour began his ministry, he at once set up a more perfect standard of morality than that which had existed among the Jews, not only denouncing many popular traditions, but even going so far as to change both the letter and spirit of some of the laws of Moses. Among the most important of the reform which he instituted, was a re-statement of the law of marriage, in which he reminded the Jews of the sacred character of the institution as first appointed in Eden, admitted the temporary suspension of some of its obligations on account of the "hardness of heart" of the people, and clearly and emphatically recalled them to the observance of its duties as laid down in the days of man's purity. As God had created "a male" and "a female," so the Saviour taught that "they twain" should be "one flesh." This is clearly the definition of Christian marriage. Polygamy is wholly inconsistent with such an institution. Mohammedan marriage may admit of it, as may that of Hindoos or Jews, but to speak of a Christian polygamist, is to use contradictory terms.

It cannot be denied that plausible reasons have been adduced to show, that while polygamy should not *permanently* be retained in the Church, yet in ases where converts have been entangled in this way before conversion, no interference should be made with their social relations. Among the most prominent arguments advanced in defence of this position are the following:

1. It is alleged that we have the sanction of the Apostles for this course, they having merely limited the privileges of the polygamist by excluding him from certain official positions. But it is by no means clear that the apostles ever followed such a policy. It is true that Paul instructed both Timothy and Titus to appoint as deacons and elders only those who were "the husband of one wife;" but we may well question whether the reference here is to polygamy at all. It is well known that divorces for frivolous causes had become very frequent in all parts of the Roman empire, at the beginning of our era that polygamy had ceased to exist among the Jews, that it had not become at all common among any class of the Romans, and that it was comparatively, limited among the Greeks. Is it not reasonable, then, to suppose that the apostle cautions his brethren against appointing men who had successively married and divorced a number of wives, thus making themselves obnoxious to the numerous friends of the divorced parties? This supposition becomes almost a certainty, when we notice that a like caution is given in the case of women, that they should be "the wife of one husband," for surely no one will for a moment claim that polyandry existed in the early Church. It is well known that this was the universal interpretation of the primitive Church, and that the Greek Church adheres to it in a most literal sense to the present day.

2. It is constantly urged that many holy men mentioned in the Old Testament had a plurality of wives, and yet God approved of their lives in a special manner. The same argument was long used to defend slavery in America, and is still used by the Mormons in Utah. Its fallacy is so transparent, that a child need not be deceived by it. The question is simply this: Were the holy men referred to *Christians*, or were they not? That they were good men, according to the light they had, no one can doubt; but if the best of them were living among us now, we would simply call them Jews, and refuse them the privileges of the Church.

3. But it is claimed that the heathen are as ignorant and hard-hearted as the Jews and patriarchs' and a like allowance should be made for them. This is very true, so far as their condition is concerned; and if we have no better light to offer them and if there is no fuller measure of the Spirit to soften their heart, than was enjoyed before the day of Pentecost, then the conclusion is valid. But it must be remembered that the question deals, not with the depraved heathen, but with *Christian Converts*, the least of whom enjoys privileges which far transcend those of the highly favoured John the Baptist.

4. It is often urged that a separation inflicts great injustice on the wives who are put away. Financially there can be none, as the convert is required to support them comfortably. As to marital rights, it is begging the whole question to raise such an objection. It might, with infinitely more reason, be urged that it is wronging the woman to allow her to be kept in a state of concubinage. Better far, that she be allowed to contract an honorable Christian marriage, and escape from a life in which she can never know what domestic happiness is.

5. It is further urged, that many painful separations must occur, and that to avoid this, temporary polygamy should be tolerated.

If all claimed here were admitted, it is only what might be urged in multitudes of cases to justify men in delaying their conversion. How many happy families are forever broken up by simply preaching the truth? All this has been foretold by our Saviour, and is inseparable from the faithful preaching of truths which admit of no compromise.

But it will be found that these separations are usually less painful than is commonly supposed. Nothing can be more absurd than to suppose that an affection can exist in a polygamist's family, similar to that which we see in Christian households. The husband nearly always has one favorite only, while to the vast majority of the women, separation will be hailed as freedom from slavery. Among

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the lower classes this is especially true. Nine-tenths of them would rejoice to be freed from their masters, if a chance of honorable wedlock were offered them.

Having noticed these objections, it remains to show a few weighty reasons for adhering to the practice which has generally prevailed in the most successful Protestant Missions.

1. If polygamy is tolerated to any extent in the church, it will gain a foothold among us which will not be easily relinquished. The "twin relics of barbarism," polygamy and slavery, are both alike in holding tenaciously to any concession made to them. The early churches in America simply tolerated slavery, hoping that it would not outlive a single generation; but they were destined soon to find it their master. If we allow polygamy a place among us, there is reason to fear that it will long remain a source of trouble and weakness to an infant church which can ill afford to contend with such an element.

2. A compromise of *principle* invariably paralyzes the church, and unfits her for the earnest struggle in which she is engaged. To confess for a moment that we quail before the consequences of our own preaching, is to deny our confidence in it. The moment we lower the high standard left in our hands, we lose that moral power which ever marks the vigorous advance of Christianity.

3. More especially do we need to insist on the Christian rule of monogamy, because it is important at the outset to give our people a correct idea of the sanctity of the marriage relation. To allow the slightest deviation from the strict law of Christian marriage, will lead them to confound principle and policy, to look on an institution as old and as hallowed as the bowers of Eden, as simply a conventional arrangement to be modified at pleasure. The grand centre around which all the social excellencies of a Christian community crystallize, is the family; and if we would organize a community in India worthy of the name of Christian, we must guard against the slightest infringement of its rights and privileges.

The re-adjustment of the relations of a polygamist's family must necessarily involve many very perplexing questions which cannot be reached by any definite rules. Yet a general policy should be laid down, and such regulations adopted as may meet the difficulty as far as possible. The genera object being to substitute Christian for heathen marriage, the arrangement which most satisfactorily effects this should be adopted. In deciding such cases we recommend that the following rules be observed:

RULES.

1. Where a convert is to select his wife from among two or more of his previous partners, *all other claims being equal*, the first wife shall be allowed the preference.

2. In cases where the marriage in childhood has been practically involuntary on the part of both parties, resulting in unhappiness, and leading to other alliances, the preference allowed to the first marriage may be materially modified.

3. In all cases where all the parties involved amicably consent to any definite arrangement for separation, their wishes shall be allowed.

4. The question shall always be considered in its relation to the interests, and feelings of *all the parties*, the man in every case being put on a par with the woman.

5. The convert in every case shall be required to contribute for the support of his former wives, in such amount as the committee called in his case may decide, so long as they may remain unmarried.

6. To avoid abuses, no such converts shall be admitted to baptism, until his choice of a wife has been ratified by a committee of five members of the church, appointed by the preacher in charge, and confirmed by a quarterly conference, subject to the veto of the President of the quarterly conference.

7. The same committee shall sanction all arrangements made for the disposition of the children of parties involved.

J. W. WAUGH,
C. W. JUDD,
J. M. THOBURN. } *Committee.*

PASSENGERS ARRIVED.

Per *Rangoon*, 16:

From Southampton.—Mr. J. Innes, Mr. J. Neil, Mr. W. Cleminson, Miss Ann Russell, Mr. Thomas Watson, Mr. and Mrs. Watson, Mr. R. F. Spring Mr. J. T. Hardy, Mr. and Mrs. C. Ward, Mrs. J' Hart and infant, Mr. J. Delamotte, and Mrs. Turner

From Marseilles.—Captain Pym, Mr. Aher, Mr. Coulston, Mr. and Mrs. Knight, Major C. F. Brown, and Lieut. Walker.

From Suez.—Captain Utterson.

From Aden.—Mr. and Mrs. Clabby and three children.

PASSENGERS SAILED.

Per *Salsette*, 19th:

For Marseilles.—Lieut. A. G. Etheridge, Mr. W Nicol, Mr. H. R. Cormack, Mr. J. Cameron, Mrs. Alex. Robinson and child, Mr. J, P. Bickersteth, Mr and Mrs. Mennie, Mr. A. D. Wallis, Mr. Mills, Capt. Hill and Lieut. Cunninghan.

For Southampton.—Mrs. J. Story and child, Mrs. Proud and child, Lieut. Heath, Mr. Thos. Kay, Lieut. Wood, Mr. and Mrs. Jas. Glover, Mr. W. Budd, Mr. John Pick, Mr. and Mrs. Noble, Conductor J. Lenon, Mr. E. Petts, Mrs. Ballingall, Mrs. Wolfe, Dr. A. McDiarmid and Mrs. E. Benson.

For Suez.—Mr. J. Jones, Mr. J. B. Richey. C. S., Mrs. Roberts and two children, Mr. James Warren, and Mr. and Mrs. Roghe and child.

Per *Gunga*, 20th; *for Suez*:

Dr. and Mrs. Rev. Ker Innes and 3 children, Rev. James Sharp, Mr. C. Cooke, Rev. Mr. and Mrs. Traub and child, Rev. A. Garstin, Messrs. McRae, William Harman, David Shaw, Stephen Henry Daley, E. A. de Latre, and Abraham Warren.

DOMESTIC OCCURRENCES.

DEATHS.

HAMILTON—April 18th, at Warington, Somerset, England, George Edwin, son of W. H. Hamilton, Esq., of Bombay, aged 3 years and 3 months.

MONK—May 5th, at Panchgunny, Mr. D. Monk, Pensioned Conductor, deeply regretted.

FERNANDES—May 16th, at Ahmedabad, Nicholas Fernandes, Junior, Esq., Solicitor H. M's. High Court, Bombay, aged 33 years.

WOODS—On board the ship *Tennyson*, Bombay Harbour, of sunstroke, Captain Horatio Thomas Woods, R. N. R., in his 29th year.

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BYCULLA.

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The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.

Honorary Secretary—JOHN CAMERON, Esq.

Head Master—The Rev. E. H. DuBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois' in connection with the School held in the Freemasons, Hall, Mazagon. A large house with extensive ground and ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

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Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DuBOIS, Byculla.

G. C. REYNELL,
Honorary Secretary Diocesan Board of Education.

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